questioning appears to him questionable. Surely, however, the consequence would be that the thinker's machinery would no longer work properly if he could really feel himself unencumbered by duty in the search for knowledge? It would appear, then, that for fuel the same element is necessary as must be investigated by means of the machine.— Perhaps the formula will be: granted there were a duty of recognising truth, what is then the truth in regard to every other kind of duty?—But is not a hypothetical sense of duty a contradiction in terms ?

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GRADES OF MORALS. — Morality is primarily a means of preserving the community and saving it from destruction. Next it is a means of maintaining the community on a certain plane and in a certain degree of benevolence. Its motives are fear and hope, and these in a more coarse, rough, and powerful form, the more the propensity towards the perverse, one-sided, and personal still persists. The most terrible means of intimidation must be brought into play so long as milder forms have no effect and that twofold species of preservation cannot be attained. (The strongest intimidation, by the way, is the invention of a hereafter with a hell everlasting.) For this purpose we must have racks and torturers of the soul. Further grades of morality, and accordingly means to the end. referred to, are the commandments of a God (as in the Mosaic law). Still further and higher are the commandments of an absolute sense of duty with